1:Gabb N-5 (1873-1874) 1876
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142 before, that of the mammary gland proper, on the approach of puberty, and is more obvious then, than after the gland has acquired its full rotundity. After marriage, the areola gradually sinks, leaving the nipple standing out prominently in its centre.

128 In treating of the manners and customs of these people, I shall include the three tribes of Tiribi, Bri-bri, and Cabecar as one, and shall only mention them separately where points of difference occur. First in the order comes the birth of the young savage.

789 827 843 All the world, or rather all the ignorant world, and even a part of that which considers itself reasonably enlightened, entertains a belief in the influence on the child, of certain impressions made on the mother during pregnancy. Doubtless the general mental state of the mother has an influence on her progeny. But the belief exists among these Indians, in its full force, that the sight of certain objects by the mother will influence her child physically. They go further. The mother is given to wearing certain charms to that end. The eyes of the fish hawk give the future fisher the power to see his prey beneath the water; the teeth of the tiger (also worn by both sexes for purely ornamental purposes), when used as an amulet makes the future hunter swift and strong in the chase; the hairs of a horse make him strong to carry loads, and a piece of cotton pushed inside of her girdle by a white man, is certain to make the child of a lighter complexion.

844 [343] When the time of parturition approaches, the father goes into the woods and builds a little shed, at a safe distance from the house. To this the woman retires as soon as she feels the labor pains coming on. Here, alone and unassisted, she brings forth her young. Difficult delivery is as rare as among the lower animals. As soon as the delivery is effected, the mother of the woman, if present, and in her absence, some other old woman approaches the mother and, with great circumspection to avoid the defilement of *bu-ku-ru'*, of which I shall speak further on, places within her reach a piece of wild cane, so split as to make a rude knife. The mother ties the umbilical cord and severs it with this knife. No other kind is permitted. She is also supplied in the same manner with some tepid water in a folded plaintain leaf, in which she washes the child. She then collects the after-birth, &c., and buries it, after which she goes to the nearest water and bathes herself. An *awa*, or medicine man then appears on the scene. He causes the mother to theoretically wash herself again, by dipping her fingers into a calabash of water, which he forthwith drinks. He then lights a pipe of tobacco, blowing the smoke over her. He then purifies himself by washing his hands, after which, and not before, all are permitted to return to the house. The recovery of the mother is so prompt that it may be more properly said, she has nothing to recover from. I have seen a young mother, with her first child not yet a week old, attending to her ordinary duties as if nothing had happened.

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551 The matter of names is very loose and arbitrary. It is almost impossi-

1;Gabb N-5 (1873-1874) 1876
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Some of the people looked very serious and shaking their heads, said I would see before long, that somebody would pay for it. Two or three weeks after, a fine little Indian boy whom I had with me as a servant, poisoned himself by eating excessively of a kind of wild almond called variously the "bri-bri," or "eboo" nut. There was not an Indian in that party but who firmly believed that it was the *bu-ku-ru'* of the blow-guns that killed him. From all the foregoing, it would seem that *bu-ku ru'* is a sort of evil spirit that takes possession of the objects, and resents being disturbed; but I have never been able to learn from the Indians that they consider it so. They seem to think of it as a property the object acquires. But the worst *bu-ku-ru'* of all, is that of a young woman in her first pregnancy. She infects the whole neighborhood. Persons going from the house where she lives, carry the infection with them to a distance, and all the deaths or other serious misfortunes in the vicinity are laid to her charge. In the old times, when the savage laws and customs were in full force, it was not an uncommon thing for the husband of such a woman to be obliged to pay damages for casualties thus caused by his unfortunate wife. *Nya* (literally filth) is a much less serious affair. As soon as the woman is delivered of her child, she ceases to be *bu-ku-ru'*, but becomes *nya* and has to be purified in the manner already described. All the objects that have been in contact with a person just dead, are *nya* and must be either thrown away, destroyed, or purified by a 'doctor.' He can handle them, but must purify himself afterwards. The persons who assist in preparing the corpse, who carry it to the temporary resting-place, or who even accidentally touch it or the unclean things, are all *nya* and must be purified.

Purification from this latter uncleanness is a simple matter. The person washes his hands in a calabash of warm water, the "doctor" blows a few whiffs of tobacco-smoke over him, and the thing is done. But the former is much more serious. For three days the patient eats no salt in his food, drinks no chocolate, uses no tobacco, and if a married man, sleeps apart from his wife. At the expiration of that time, the warm water and tobacco smoke are called into requisition and the cleansing is complete.

Of Gods, deities, spirits, or devils, there are as follows; the "great spirit" or principal superhuman being is called *Si-bu'* by the Bri-bris and by the Cabecars; by the Tiribis he is called *Zi-bo'*, by the Terrabas *Zö-bo'* and by the Borucas, *Si'-bök*. A good spirit, from whom nothing is to be feared, he receives a sort of passive respect, but no adoration or worship. He is rather looked on as the chief of the good country, of the future state, but as not troubling himself much about mundane matters. It will be seen, therefore, that in their theology, the entire family of tribes is essentially monotheistic, although they have taken the first insensible step towards a plurality of gods, in the manner so admirably indicated by Max Müller, in his "Chips from a German Workshop." They believe in but one God, and assert his unity with an emphasis worthy of Moslems

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

783 disuse and before they can be used again must be purified. In the case of portable objects left undisturbed for a long time, the custom is to beat them with a stick before touching them . . . . A house long unused must be swept and then the person who is purifying it must take a stick and beat not only the movable objects, but the beds, posts, and in short, every accessible part of the interior. The next day, it is fit for occupation. A place not visited for a long time or reached for the first time is *bu-ku-ru'* . . . .

843 783 But the worst *bu-ku-ru'* of all, is that of a young woman in her first pregnancy. She infects the whole neighborhood. Persons going from the house where she lives, carry the infection with them to a distance, and all the deaths or serious misfortunes in the vicinity are laid to her charge. In the old times, when the savage laws and customs were in full force, it was not an uncommon thing for the husband of such a woman to be obliged to pay damages for casualties thus caused by his unfortunate wife. *Nya* (literally filth) is a much less serious affair. As soon as the woman is delivered of her child, she ceases to be *bu-ku-ru'*, but becomes *nya* and has to be purified in the manner described. All the objects that have been in contact with a person just dead, are *nya* and must be either thrown away, destroyed, or purified by a 'doctor.' He can handle them, but must purify himself afterwards. The persons who assist in preparing the corpse, who carry it to the temporary resting-place, or who even accidentally touch it or the unclean things, are all *nya* and must be purified.

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Bribri
Cabecar

Past	Present	Future
805 192 5 days past *skfLi*		5 days after today *skfiki*
6 days past *térik*		6 days after today *teriki*

[TEXT CONTINUES TOP OF P. 26(B)--ANALYST]

LIFE CYCLE

784 All events of life are bound by tabus and [182] fear, and of necessity these occasions require [756] the aid of the medicine man. Even on the [184] Pacific slope where custom is less rigid, cer- [609] tain prohibitions and laws continue, although they are not freely discussed nor is their practise admitted to strangers.

● 843 **Pre-natal.** Both Gabb [99] and Pittier [99] have called attention to the fact that the Bribri believe that an unborn child can be influenced by certain objects seen or objects worn by the woman around her waist. This is not limited to the Bribri, however, but is also characteristic of the Cabécar. In addition to the information given by the above-mentioned authors, there are many more superstitions, some of which are cited below. Pregnant women cannot participate when certain types of poison are used for fishing (*see* Fishing), [753] nor can they cut cacao trees. If they cut such a tree, when it is time for the child to die, he will wilt from the waist down in slow agony and will then require the aid of a medicine man to die (*see* Curing). A pregnant woman cannot eat from a pot, only from a leaf or a plate. If she fails to obey this rule, her child will be stupid or stricken dumb and not even the medicine man can cure him. If she eats [825] *perico ligero* (sloth) it means that her family will be valiant and hard to kill. If the man is an *okym* (*see* Death), he cannot bury while his wife is pregnant. There is also the belief [761] that the first time a girl is in this state someone has to die. Occasionally, therefore, the family of a dead person search for a girl in her first pregnancy and a fight with her family ensues. [184] This does not happen on the Pacific side.

[262] Tapir meat is tabu. Some months before birth, the medicine man gives the expectant

[TEXT CONTINUES MIDDLE OF P. 26(B)--ANALYST]

[99] Gabb, 1875, p. 494.

[P.26(B)] SA19 Talamanca SA19
Bribri
Cabecar

805 On the Pacific side, the school has been
192 responsible for the use of the European divi-
177 sions.[1] These have been incorporated into the local tongue, e.g., *nomingoét*, which literally is "Sunday" from the Spanish *domingo*, and *ét*, the Bribri "one." This means one week.

[1 [i.e.: divisions of time - Analyst.]

LIFE CYCLE

● 843 mother a drink made from barks and herbs which is supposed to stop the lochia.

844 Birth. Birth itself must take place unattended
[343] in a separate house made by the father of leaves or branches and located beside a running stream or at least a water hole. The woman, once she enters this shelter, must be seen by no one until the medicine man prepares her after everything is over. The belief is that a
[826 woman about to bear has four eyes, and if any
761 person or animal sees her in this state, he will die. Food is carried to her in a leaf which
[264] must be buried as soon as it has served its purpose so that neither animal nor human being can walk on it. If this should happen, the mother would have a violent stomach-ache. The bringer of the food, usually an old woman, must turn her face away so as not to look as she gives it, and must take pains not to
[262] touch the mother. Salt, chocolate, tapir, and pork are tabu during this period.

Birth is given in a stooping position. The umbilical cord is cut with a knife fashioned from the tender part of wild cane or from a pig bone, or is crushed with stones. It is tied with cotton thread made especially for this purpose (*see* Fibers). The umbilical cord and the afterbirth are buried where the child is born. It is believed that if another spot is chosen, the child will roam away from his mother. After the cord is tied, he is washed in the stream. Among the Caribbean Cabécar, the
846 woman stays isolated for eight days: four in the birth shelter, and four in the house. For the first four days, an old woman brings the mother a hot liquid made from the bark of
[824] trees, in particular that of *kaoli* (*Phoebe mexicana*), with which to bathe herself and the child. When she returns to the house, she

[1] Pittier, 1938, p. 23.

[P.47(A)]

755 787 [776] The stones are also consulted for curing and for prophesying the result. When one of the *sią* is confronted with a question concerning the life or death of a person it contacts *sibu* who sends *duLar*, his messenger, with the answer. *duLar* is very special, however. No one, not even the greatest medicine man, has ever seen him. He confers with the stone and disappears when the doctor talks to it. Some medicine men say that they have heard his presence in the sense that in the dead of night, when waiting for an answer, there is sometimes a sound as that of a small chick.

784 [776] [783] **Tabus.** *bukLú* is a bad spirit or spirits (*see* Theological Beliefs). It also denotes uncleanliness and is analogous to tabu[149] in both Cabécar and Bribri and is of utmost importance. If one leaves his house alone it becomes *bukLú* and if it is his bad luck to return ill, then it is very dangerous. The only way to remedy this among the Cabécar is to go all around the house, touching it with a stick, and then to do the same to everything inside. The Bribri do this with their hand. The ceremony is called *itiuk* (to wake up) in Bribri and *kxiok* (to frighten) in Cabécar.

[881] [841] [842] [783] [752] [825] [779] The first menstrual period is particularly *bukLú* (*see* Puberty) although no woman is ever free from tabu during this condition. A pregnant woman is supposedly possessed by this evil which requires a medicine man to cure or cleanse after birth. If by malfortune she should be bitten even by a harmless snake, the *bukLú* in her compel her to die.

Vestiges of an elaborate totemic organiza-

[TEXT CONTINUES TOP OF P. 47(B)—Analyst]

173 926 **Recent History—Wars.** A fine line is drawn between legend and actual history. Events are reflected in both. In 1959, the medicine men of the Cabécares still recount their version of war with the Térrabas or Terribís which took place at the beginning of the 19th century.[150] The following is an Indian account of this event.

[TEXT CONTINUES BOTTOM OF P. 47(B)—Analyst]

[149] Gabb, 1875, p. 499; Pittier, 1938, pp. 21–22; Skinner, 1920, pp. 102–105.

[150] *See* Gabb, 1875, pp. 488–89. Although Gabb does not mention the Cabécares in this war, it should be

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10. *serike* and the Water-Jaguar (*Cabécar*)

1. I am going to tell about the water-jaguar. In the beginning *sibu* made this place for us. A man was guarding it. He fell asleep. Meanwhile the water-jaguar passed. He woke up. (*Z*) Then *serike* sent the cormorant to look for [him so that] he could eat [him]. The road of the water-jaguar passes through the sea. Here in this place he remained.

11. *ók-namá-te*[370] (*Cabécar*)

1. *ók-namá-te* protects us. In the time of[371] pregnancy then he sleeps. Then the water-jaguar passes to bother us. When we drown[372] in the water then he drinks us like cacao. (*Z*) He considers[373] us as ripe cacao. He breaks [it[374] and] he puts [it] on his back. He goes with this from pool to pool[375] [saying] "let's drink cacao." People do not believe him.

2. Where the owner of the pool says, "Good," then there he drinks us. Then he throws away our body. Then *ók-namá* awakes. He sees [that] the weeds are dry.[376] Then he passes quickly. He sends the cormorant to look for [him] with *serike*.

3. The water-jaguar [is] bad. Because of this he hides far away. But there *serike* takes [him]. (*Z*) All who drink cacao like this *serike* carries all to *ók-namá*.

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10. serikete dí-namá

1. šíı mą ilə dí-namą́. ką jí šuá sibətə ségətə sə-jéną. jəšíšíwá káLu ikánana. i-kapáya. jedLéiska i-jkáju. Ikjnągą. (*Z*) jégipa serikete tógLə patká iš́eLə kətéi-te. dí-namą́ ną́Lagi tkáju ró dəše šáwa. jiska kagi i-atanagę́.

11. ók-namą́-te

1. ók-namą́-te sejé kənanegę́. bigugę́ bukLu[377] késka jera jié kapajánami. jera dí-namą́ tkągejú sejé wabLéwą. bigugé sejé šénawą́ digLá-ná jera jiéte sə šawą́ tsiru šé. (*Z*) sejé sąąite tsiró Li. butsəgəkšąite je megégai-te itikigi. je-wa imigę́ tipə etkə, etkə, "sə tsirú šə." ka pote ikuge.

2. maj tipə guaguá teišá, "ajo," jera jéska sejé šegę́wąite. jera sə kuLítə juąjtsąite.[378] jera ók-namą́ Ikinagá. teisuegę́ kakó tsinatuLamí. jera ijkáju békti. togLə patkegei-te išuLə serike-ra.

3. dí-namą́ rə seLwí. je-kueigi jekbLagę́ komi. jera jéska serike teišegę́tsą. (*Z*) kLabete tsiró ša jegəpi kLabé migę serike-wą́ ók-namą́-ją.

[776]

[370] This spirit guards the entrance to the world under the sea.
[371] Literally, "when."
[372] Literally, "die."
[373] Literally, "looks at."
[374] I.e., us.
[375] Literally, "pool other other."
[376] The mark of the water on the vegetation on the river banks is a sign of flood.
[377] A pregnant woman is said to be *bukLa*. The idea is that something evil or dangerous is in her (*see* Tabua).
[378] This signifies that the body is washed to the river bank and floats.

[843]